

## Unqualified Promises?

(The twenty-second article on Grace Alone, by Dr. J. R. Lavik)

### ARE THERE UNQUALIFIED PROMISES??

There may be those who would like to ask, are there not very broad and unqualified promises in the New Testament, which give the Christian the right to ask of God "whatsoever" he will? There are, it is true, some passages which may seem at first glance and apart from their context to be unqualified and unlimited, like Matt. 21:22; Mar. 11:23; and some would add John 15:16. However, the context should be carefully observed, and they must be read in the light of what Scripture otherwise has to say about prayer, and interpreted consistently with the basic truths of the gospel. Perhaps John 15:7 will illustrate what is involved here: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These words of Christ have very often been seriously misconstrued. Some have put almost exclusive emphasis upon the last part of the sentence: "Ye shall ask what ye will, and it shall be done unto you," practically ignoring the two qualifying clauses. But they are very significant. "If ye abide in me," makes the promise conditioned upon living in close and vital union with Christ. This is further clarified by the next clause, "and my words abide in you," describing the inner life of the disciple. What it amounts to is this: "If ye abide in me, and my words abide in you," you will think what I think, you will want what I want, you will will what I will, and then you may ask what you will, and it shall be done unto you. Prayer on this basis, then, becomes essentially the same as the Gethsemane prayer, "Not my will, but thine, be done."

Perhaps some would claim that this explains away these promises, but it does not. Rather, when we see them in this light, they are all the more glorious. For what can be more glorious than to find ourselves in the will of God, so much so that we will what He wills, and ask only for the blessings He desires to bestow? But none of us can claim as yet to have attained to this complete unity of will with God, and shall have to submit in faith our desires to God, and let Him decide.

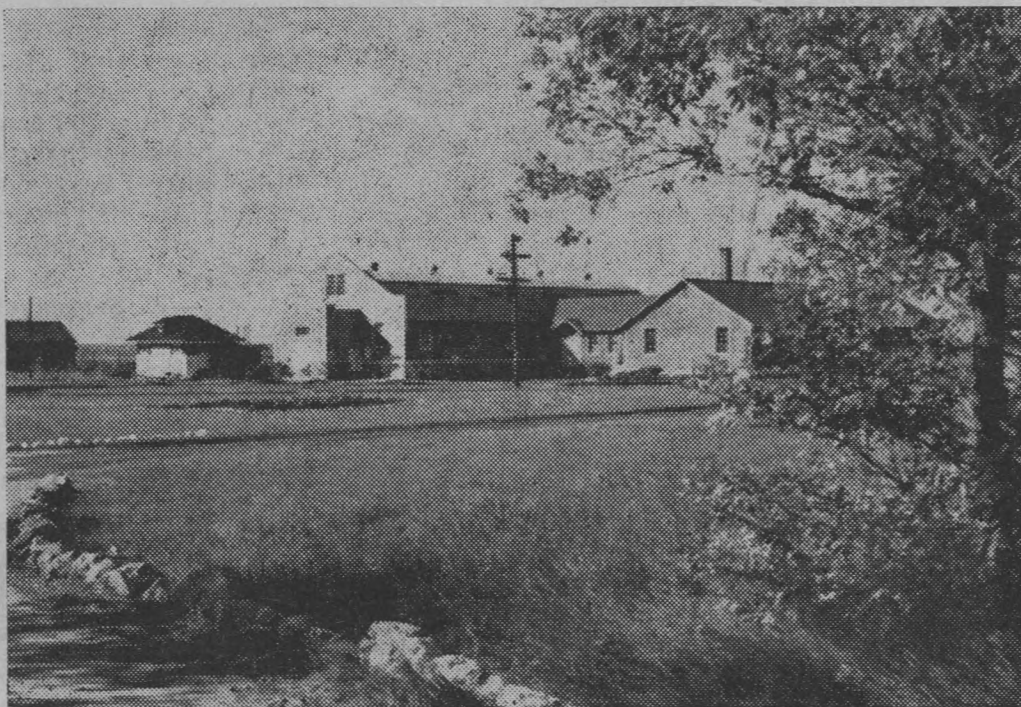
However, if we have in some measure learned the significance of grace alone in relation to our prayer life, we shall in corresponding measure have learned that the prayer which is most consistent with Christian faith, the prayer which admittedly is most difficult to learn, but which is most pertinent to all situations and problems, is this: "Not my will, but thine, O Lord, be done." But probably few, if any, learn this open secret of prevailing prayer until they come to their own Gethsemane.

All that God can do is to make us willing to be humbled and confess our sins.—Dr. J. R. Lavik.

### NOTICE

The Evangelical Lutheran Church will meet in general convention Wednesday, June 4th to Tuesday, June 10th, 1952, in Central Lutheran Church.

### NEW BUILDING AT S.L.B.I., OUTLOOK, Sask.



The above picture is an outside view of the new auditorium-chapel-gymnasium at Saskatchewan Lutheran Bible Institute. The 40'x100' structure forms an "H" shaped unit with the school dining hall which appears at the right of the picture.

### DR. M. A. DALE DEDICATES NEW S.L.B.I. BUILDING

Sunday, October 1, was a very special day at the Saskatchewan Lutheran Bible Institute, Outlook, as in the afternoon its new auditorium-chapel-gymnasium was dedicated. The dedicatory sermon was preached by, and the act of dedication performed by Dr. M. A. Dale. Greetings were brought by Missionary P. B. Stolee, Dr. O. K. Storaasli, district director of the U.C.E.A.; Mr. Paul Nostbakken, vice-president of the S.L.B.I. Alumni Association; Mr. J. M. Hovdestad, representing the Lutheran Free Church; Dr. J. R. Lavik, president of Luther Theological Seminary, Saskatoon; Pastor K. Bergsagel, principal of Camrose Lutheran College, Alta.; and Pastor A. M. Vinge, dean of C.L.B.I., Camrose, Alta.

Recognition was given to Mrs. Anne Gronlid whose husband was the first principal of Outlook Lutheran College; Mrs. S. D. Brun, one of the first teachers at Outlook Lutheran College; Miss Mina Brien, long time cook at Outlook Lutheran College, and Mr. Odin Berg, foreman in charge of construction of auditorium-gymnasium.

Members of the S.L.B.I. faculty read greetings from Dr. J. C. K. Preus, executive secretary of the E.L.C. Board of Education; Pastor K. C. Grundahl, chairman of the Canada District Board of Education; Miss Gladys Gurholt, first dean of women and resident teacher at S.L.B.I.; and the Lutheran Bible Institute, Minneapolis. A piano solo was played by Mrs. M. A. Dale and a vocal solo sung by Miss Jeannet Mossing accompanied by Mrs. E. Pederson.

Approximately 600 were present at the dedication service. Visitors came from points as far distant as Eastend, Estevan, Preeceville, Prince Albert, Camrose and Edmonton.

At the beginning of the evening service the moving picture story of the new building, as compiled by Principal G. Loken, was shown. Afterwards Pastor A. M. Vinge brought his concluding message at a series of evening services which began September 27th. A clear challenge was sounded again and again by the speaker in these services to be "all out" for Christ.

At the dedication service an offering of \$2,800 was received. By October 3rd an additional \$1,400 had been received by mail for this offering. It is certain that this figure will be substantially increased by further gifts.

### RADIO BROADCASTS

(This information arrived too late for the regular W.M.F. issue)

The Evangelical Lutheran Hour over CFCN (1060 Kc.) Calgary, Alberta during the month of November:

Saturday mornings, 8.45-9.00 will be sponsored by the District Women's Missionary Federation with the women of the Southern Alberta Circuit conducting the broadcasts. The theme chosen is Jesus Calls Us. Mrs. Alfred Setter of Calgary will be in charge.

1. November 4th: "Jesus Calls Us Into Fellowship With Him." Mrs. T. Jacobson of Milo, Alberta.

2. November 11th: "Jesus Calls Us to Let Him be First in Our Homes." Mrs. C. Gilbertson of Bow Island.

3. November 18th: "Jesus Calls Us to Minister to Those in Need." Mrs. R. Berg, Claresholm.

4. November 25th: "Jesus Calls Us to Serve Him on Foreign Fields." Mrs. E. Olson, Calgary.

Two broadcasts will also be sponsored by the W.M.F. over station CJDC Dawson Creek (1350 Kc.) on Friday evenings October 27 and November 3 at 9.30-10.00 p.m. with Mrs. E. Haave in charge.

—Mrs. O. K. Storaasli,  
Radio Chairman.

### District News

Miss Amy Grue, formerly parish worker at Moose Jaw, will not serve in the same service in Edmonton.

Plans are being made for the new Chaplain parish. Bethany and Zoar congregations north of Parkbeg will be included in this new parish. Moose Jaw City will be a parish by itself.

The new parsonage donated by Mr. G. Paulgaard of Provost is being completed. The inside has been completed and a new furnace is being put in.

A gift of fine band instruments has been given to S.L.B.I. by friends of the Hawarden area. This gift, too, seemed to be "timed" to the needs of the school since the new teacher, Mr. Alm is experienced in band work.

There was almost a 100 per cent attendance of the pastors of the Peace River, Edmonton, and Camrose Circuits at the Pastors' Day at the Evangelistic Conference in Edmonton.

## Revival Will the Church Miss it?

By E. J. ISAAC

(This article was printed in the Lutheran Herald some time ago. Since all the readers of The Shepherd have not The Herald we thought it well to have it printed also for these readers. It is a thought-provoking article.)

Revival is in the air! It is beginning to sweep the country. While the Graham revival meetings and the college revivals at Wheaton and Asbury have attracted the most attention and publicity both in the newspapers and on the radio, we must not overlook the many smaller revivals that have broken out in different parts of the country, in communities, and in different parts of the country, churches. God is speaking to our day. He is visiting America in a very special sense. It appears that God has chosen America in this last hour of our age, not only to be the great source of material aid for a suffering world, but He has chosen her as the means through which seasons of refreshing shall spread to other parts of the world as well as in our own country. This may be His last call to our world, and America His last stand before Christ's coming.

Revival has come to mean a lot of things these days, but our interpretation of revival is when God visits men through the Holy Spirit, convicting them of sin, bringing about deep repentance of sin, and leading them into a living acceptance and faith in Jesus Christ as their personal Saviour. Revival means transformed lives, not only individual lives but the life of whole communities, even of a nation. Revivals have always changed the pattern of life in country for the better whenever they have come. They did in Finland, Sweden, Norway, England, and America, to mention only some. Witness the social reforms that followed the Edwards and the Finney revivals in America.

One of the great dangers in a time of God's working among men is that the very ones who may have sensed the need of a revival do not recognize it as the work of God when it comes. This has been true in the past history of revivals. It was true when our Lord Jesus Christ came on earth. "He came unto His own, but His own knew Him not." The church leaders of His day knew all the answers about the Messiah and directed others to Him, but missed Him themselves. The Book of Acts tells the sad story of the Church of that day missing the work of God, continuing in its opposition unto the end, even when it saw the futility of silencing the voice of the risen Nazarene. It chose to bolster its mistakes by making more grievous ones. The revival of the Reformation found the Church of Rome on the opposing side against the truth of the Word of God. The history of revivals of Finland and the Scandinavian countries, as well as others, contains the sad story of the official Church not recognizing the work of God, and standing in violent opposition to the very movements which ultimately proved the very life of the Church.

God is working today in America. Many may be skeptical of all the publicity given to some of the things that are taking place in the name of revivals. Doubtless there are, or will be, "false alarms." There will be counter-

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## The Shepherd

Organ of the Norwegian Lutheran Church of Canada

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212 Wiggins Ave., Saskatoon, Sask.  
Published 5th and 20th of the month,  
Subscription: \$1.25 a year.

Articles, news, announcements, send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

DEADLINES:  
First Issue, the 20th of preceding month.  
Second Issue, the 6th of each month.

Authorized as second class mail,  
Post Office Department, Ottawa

Printed by  
THE WADENA NEWS

Many of the readers of The Shepherd may not have access to the stirring article printed in the Lutheran World Action Bulletin, October, 1950. We send our gifts to Lutheran World Action, and wonder if there is enough of our beloved Lutheran Church surviving the war and its aftermath to make our gifts worthwhile. At the Kirchentag in Essen, 150,000 people were gathered at the close of the 1950 church rally. The author of the article states that it is a question if anything comparable to this has taken place during the past four hundred years. More than 150 special trains and 1,000 special buses brought the people to Essen. We cannot reprint the entire article, but we have selected excerpts from this heart warming, stirring story:

"One hundred and fifty thousand persons occupying every bit of available space in the newly built rubble-stadium in Essen, and every one of them so quiet that one could hear a pin drop . . . 150,000 persons singing Luther's Hymn, 'A Mighty Fortress,' with fervor and conviction, a volume of sound sent tingling up and down my spine . . . 150,000 men and women and children praying the Lord's Prayer together, each word, each petition, distinct and rhythmic, and rising in tremendous crescendo toward the confession that the kingdom and the power and the glory belong to God . . . 150,000 of our German brethren listening to the Word of God and dedicating themselves to His service in the presence of each other . . . that was the finale of the 1950 church rally, the Kirchentag.

"In this rubble built stadium, stood a cross of plain steel about 25 feet high; at one time it had crowned one of Essen's large churches, but in one of the 300 air raids which this industrial city experienced, the church was set on fire, the cross began to glow a fiery red, and for hours stood above the city like a living, apocalyptic symbol. Under the Cross of Christ, around the Cross, humbled and purified, inspired by the Cross, the evangelical Christians of Germany are going about their difficult tasks. The Cross, towering over the wrecks of time — this is no phrase here at Essen, but living reality.

"Back of the cross are the places for the choir, 1,000 voices, and the brass instruments, over 1,000 of them, directed by six men in perfect rhythm and harmony, a miracle of co-operation and organization."

So writes Dr. Julius Bodensieck, Commissioner of the U.S.A. Committee for the Lutheran World Federation in Austria, Germany, France and Italy. He concluded his article by writing:

"I had the impression that during this meeting the black clouds of fear that had been hovering over the world were swept away by the love of God and by faith in Him. It seemed to me that now only an unbeliever could be afraid, and that fear is unfaith and sin. The closing hymn, 'A Mighty Fortress Is Our God,' was not a pretty decoration or mere tribute to Martin Luther, but a genuine confession, a

new dedication, a song of triumph; to me it was a foretaste of the never-ending hymn sung in heaven by then thousand times then thousand."

To give to Lutheran World Action brings eternal dividends. It helps our brethren to rebuild their broken and battered house of God.

\* \* \*

"Love's Working Arm of Lutheran World Action now reaches into the Soviet Union. L.W.A. funds recently furnished paper for 200,000 illustrated gospels for use in the Soviet Zone of Germany and in Russia. Dr. Walter Zimmerman, church leader in the East Zone of Germany, reported last month: 'The great mass of people in the East Zone live on potatoes, dry bread and vegetables . . . Of the 18 million people there, 60 per cent are Lutheran, 30 per cent are Roman Catholic.'"

It is serious to learn that only 40.6 per cent of our L.W.A. apportionment has been sent in by the E.L.C. as over against 70.1 per cent at the same date last year. In our Canada District on October 5th, 54.1 per cent had come in. The highest circuit in contribution stands at 84.2 per cent and the lowest 16.7 per cent. Some parishes have sent in nothing.

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A new series of articles will begin with the first issue in January. This series is written by Dr. O. K. Storaasle and is entitled, "The Place of the Bible in Our Personal Life." The series by Dr. Lavik will continue for some time yet. It is well to subscribe to The Shepherd, or renew your subscription so that you may enjoy the message it brings in the months to come.

### FINANCING OUR CHRISTIAN COLLEGES

On October 19-20, there was held in Minneapolis, Minn., a most important conference on financing our Christian higher education program. The conference was attended by representatives of the boards of directors and the administrations of the various colleges belonging to the Evangelical Lutheran Church, and the Board of Education, under whose auspices the conference was held.

The guest speaker was Dr. Orville Dahl, vice-president, California College of Arts and Crafts, who is an authority in the field of college finance. Dr. Dahl spoke most eloquently and interestingly on such subjects as: Facing the special problem of financing the church college, and feasible and effective plans for increasing the income of our colleges.

There were also other speakers viz: Dr. J. C. K. Preus, executive director of the Board of Education, who spoke on the most pressing needs of our colleges; Prof. E. C. Jacobson, treasurer of St. Olaf College, who presented a study in planning sound financing of a church college; Mr. Elmer Berdahl, at a dinner meeting, gave an address on peculiar aspects of public relations in a church college.

The writer returned to Canada eager to formulate "feasible and effective plans" as far as Camrose College is concerned. Here it is possible to mention only a few items most of which have already been endorsed by the annual meeting of the Camrose College Association.

1. Commence work as soon as possible on the new building.
2. Plan to establish a junior college.
3. Explore the possibilities of enlarging the constituency of the College.
4. Establish closer contacts between the College and the Church. In other words our public relations service is inadequate. To remedy this defect, at least in part, the College Association has recommended that a Camrose College Day be observed in every congregation at least once a year.
5. The College must, in the future, receive more financial support direct from its constituency. The congregational support for operating expense should preferably come in the form of tuition scholarships presented to the children of the congregation. This would be financial help to the student as well as to the College and would help to bind Church and College closer together.

6. Support from alumni and other individuals might also be the form of scholarships.

This year when we are preparing for the observance of our 40th anniversary it is well that we should give serious thought to our financial and other problems. We are happy that we are included in the General Prayer of the congregation and ask that many will remember us also privately before the throne of grace.

—K. Bergsagel.

### Obituaries

#### MR. HELMER HANSON CALLED

Mr. Helmer Hanson, of Strasbourg, Sask., died suddenly of a heart attack at his home place on October 16, 1950.

He was born in Wisconsin on August 28, 1884; and moved some years later, with his parents, to Bagley, Minnesota. In the spring of 1905, he was married to Miss Clara Otness, of Renville, Minnesota. They came to Canada where they resided near Bulyea, Sask., until 1945, when Mr. Hanson retired from farming and came to Strasbourg to make his home.

He is survived by his wife, one daughter, Mrs. Emil Arneson, of Strasbourg; one son, Roy Hanson, of Bulyea, and by ten grandchildren and two great grandchildren; also one brother, Mr. Hans Hanson, of Bulyea; and one sister, Mrs. Henry King of Wilkie, Sask. He was predeceased by his mother in 1940 and by his father in 1941. He had been a member of Norrona congregation for about thirty-two years.

Funeral services were held in Norrona Church October 19th, Pastor T. J. Langley, officiating. The Norrona choir sang two of the favorite songs of the deceased namely, "Abide With Me," and "Safe in the Arms of Jesus." A long list of memorial wreaths, given by friends, to "Kingdom Work," and as floral offerings was read. Pallbearers were Rolf Bjelland, George Flotre, Oscar Johnson, Vern Nordal, Nels Pederson and Martin Tagseth. Burial was made in Norrona cemetery. A large host of friends and relatives was present to pay their last respects to one of the pioneers of the community.

#### MRS. INGEBORG JEGLUM

Mrs. Ingeborg Jeglum was born in Norway August 18, 1873. She came to the United States of America when 19 years of age; and was married in Minnesota to Halvor Jeglum in 1897. The family came to Canada in 1912, settled in the Wetaskiwin and Vang district. Since that time Mrs. Jeglum has resided in this community. She passed away suddenly at her home in Wetaskiwin, Tuesday afternoon, September 12th, at the age of 77 years.

At Vang and Wetaskiwin she had been a member of the congregations and has been a faithful member. She has been a worker and an officer with the Ladies' Aids and has been a deaconess for many years with the Bethel congregation at Wetaskiwin. She looked to the Lord and Saviour and trusted in Him.

She leaves to mourn her departure, Horace Jeglum of Red Deer, Donavon Jeglum of Wetaskiwin; two daughters, Mrs. Olson of Holden, and Mrs. Toepfer of Camrose. One daughter, and her husband have predeceased her. Also surviving are nine grandchildren; one brother and three sisters in Norway.

Blessed be her memory.

—E. O. W.

#### DR. ROLF SYRDAL TO VISIT CAMROSE AREA

It is with much expectancy that the schools and congregations of the Evangelical Lutheran Church, in and about Camrose, await the visit of Dr. Rolf Syrdal, executive secretary of Foreign Missions in our Church. Dr. Syrdal is in intimate touch with all the work of foreign missions in our church body, having in recent years visited the fields in South America, Africa and Asia so that he can speak from first hand observations of the conditions and problems existing there. In the course of his travels, he had also acquired a wide knowledge of other world mission activities so that he can speak from a wider perspective than just our own work. He himself was a missionary in China for some years before he was called to serve as Professor of Missions at Luther Theological Seminary in St. Paul, Minnesota, from which position he was called into his present very responsible office in our mission department. We are assured that his visit to the schools and the congregations will provide a rich source of information and inspiration to all who have the privilege of hearing his messages.

The central purpose of Dr. Syrdal's visit to Canada at this time is to visit the schools of the Evangelical Lutheran Church in Canada and lay upon their hearts the great mission challenge of today. At Camrose he will visit Camrose Lutheran College and the Canadian Lutheran Bible Institute, and from there he will continue on to Saskatoon to the Seminary. The dates of his visit to Camrose have been changed from November 26-29th to December 3rd through December 6th. During those days he will speak each morning at extended chapel periods in both schools. Surrounding congregations will arrange for services as Dr. Syrdal's time and schedule allows. A tentative schedule, subject to approval by Dr. Syrdal, has been arranged in part at this writing. On Sunday, December 3rd, he will speak in Camrose Lutheran Church at the morning service, and visit the Armena and Bethany, Donald parishes in the afternoon and evening with messages. On Monday, the 4th, the Camrose-Edmonton Circuit pastoral conference will meet at Viking where Dr. Syrdal will share with the pastors the mission vision, and continue to Bawlf for the evening service in that parish. Plans are not definite at this writing for the balance of his visit, but tentatively arranged so that he will visit Rev. S. Johnson's parish on Tuesday, December 5th in the afternoon and Rev. Walker's at Wetaskiwin Tuesday evening, and Edmonton, Wednesday evening.

As the Lord has asked and commanded us to "pray the Lord of the Harvest that He send out laborers into the harvest," we invite the prayers of our people in preparation and support of this visit of our mission secretary to our young people in the schools and to our congregations.

—K. C. Grundahl.

#### ANNOUNCEMENT

The Fourth Mid-Winter Convocation at Luther Seminary, Saskatoon, will be held January 9-12, 1951, with Dr. George Aus, Luther Seminary, St. Paul, Dr. J. A. Aasgaard, Rev. E. C. Reinertson and Dr. O. K. Storaasli as the speakers. Further information later

#### NEWS FLASH

St. Joseph Congregation, Pastor R. O. Olson's parish, has decided to put The Shepherd on the regular congregational budget. This assures that the paper which is so vital to an informed membership goes into every home.



## FOOLISH OR WISE

Eph. 5:13-21

The possibilities of just one life are tremendous! One life is all that you or I have to live. We can live this one life only in one of two ways, either foolishly or wisely! Paul in these words exhorts us to "walk circumspectly, not as fools, but as wise."

God's Word, which is our sole authority on all matters of faith and life, has much to say about this. How clearly and repeatedly we see the foolish life as set over against and contrasted with a life lived wisely. Note some of the things which it has to say of the foolish one. To think lightly of God and deny Him: "The fool has said in his heart, there is no God." (Ps. 14:1). To eat, drink and be merry, losing oneself in the materialism of our day, classes one as a fool: "Thou fool, this night thy soul is required of thee." (Luke 12:20). To have heard God's Word, showing his utter sinfulness, and Christ his only hope of salvation, and yet live on unconcerned and indifferently, stamps one as foolish, as the five foolish virgins who knew, but yet slept (Mt. 25:1-13). To refuse to believe is as Jesus says: "O fools and slow of heart to believe all that the prophets have spoken." (Lk. 24:25). To think oneself too highly educated and learned as to accept such childish stuff as God's Word sets forth, stamps one as a fool, as Paul writes that "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." (Rom. 1:21-22). To look to one's own goodness and clean-living as sufficient for salvation, is as the foolish one who built his house upon sand." (Mt. 7:24-28). To refuse to accept that which alone guarantees the forgiveness of sin and reconciliation with God, namely the shed blood of Jesus Christ, more than anything else marks one as a fool: "For the preaching of the Cross is to them that perish foolishness." (I Cor. 1:18). "Fools make a mock at sin." (Prov. 14:8). "The way of a fool is right in his own eyes, but he that listens unto counsel is wise." (Prov. 12:15). The underlying cause of foolish living is: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." (I Cor. 2:14).

Yet the makeup of one who lives foolishly, and the one who lives wisely is very much the same! In both cases you will find intelligence and knowledge. The foolish one may be just as well equipped mentally, in fact he may have a high degree of intelligence (which is the innate quality of mind determining one's aptitude to think and grasp meaning). Yes, he may have much knowledge (which is stored up facts and truths). However, to live "foolishly or wisely" is wholly dependent upon how he reacts to and lives according to what he knows! This matter of being "wise or foolish" is simply how one reacts to that which he knows! Wisdom, besides having that passive quality, is an action word, denoting the manner in which a person intelligently makes use of and lives by the stored up truths or knowledge that he may have! The five foolish virgins knew as much as the others, yet their foolishness lay in that they didn't live by what they knew and thus prepare for what was coming! The three wise men on the other hand, though barely mentioned in Scripture, yet won that much coveted distinction of being wise. Why? Simply, because, knowing the facts of Christ's coming, they intelligently acted upon this knowledge, came seeking Jesus, and fell down and worshipped Him!

Besides priding ourselves on being an intelligent people, we claim the distinction of possessing the clearest, completest, and most consistent knowledge of the Way of Salvation as taught in God's Word. And rightly so! This inspired Truth has been

taught to us, preached to us, so that from earliest possible time in our lives, we have come to know, "The Way." Yet, though intelligent and perhaps patting yourself on the back that you know what the Bible says, has its Truths so gripped your heart, that you have come to see that you are the sinner, it was for your sins Jesus suffered and died, and despairing of all else, you have come to Jesus? This is as our texts state is to "understand what the will of the Lord is! Specifically Paul says it means to realize the urgency of our day, make use of every available moment for that which is spiritual, and thus live out the will of God in our lives! "Walk circumspectly," that is, on a given road, with a given purpose, toward a given goal, always permitting the Spirit of God to work out the Salvation of Christ in your life, which brings peace and joy to your heart, produces real love to all men, radiating with a continual melody of praise and thanksgiving unto your God! My friend, this is what it means to live wisely! Judging your own life by what Paul says here, can you say that you are living "foolishly or wisely"? "Oh God, teach us to number our days, that we may apply our hearts unto wisdom!"

—R. O. O.

## GOD'S IMMEASURABLE LOVE

Many words in our language are often used without a correct perception of what they imply. We would be hard put to properly define such words as "Eternity" and "Infinity," yet they frequently occur in conversation. Of course one might observe that eternity implies endless duration and that by infinity we mean that to which no boundaries have as yet been discovered. Having said this, how much wiser are we? No human mind has yet been able to grasp the full extent of either term; space that has no end, time which rolls on forever. We touch inexplicable mysteries and they touch us.

Astronomers, piercing space with the latest, most powerful telescopes, discover stars one billion light years away from our earth. That is, such stars are so far off it takes light moving at a speed of one hundred and eighty-six thousand miles each second, one billion years to reach us. And still they have found no end to space. They look at our own universe comprising the Milky Way, knowledge of which has increased so greatly in recent years. They behold a glittering multitude of stars, estimated at five billion in number and each star a sun, many of which are larger than our sun. They have estimated that this vast circle, shaped like a giant wheel, is so great that light must travel one hundred and fifty thousand years to span its borders. But that is not all. Modern telescopes have spotted numerous other clusters of stars out in space. The latest estimate is that there are probably one hundred million such star clusters like our own; these are called nebulae and move through space at fantastic speeds. Their total number no one has yet cared to estimate. Shall we say that these, too, approach the infinite?

Yet back of all this, which the great scientist, Albert Einstein terms "This incomprehensible Universe," is a First Cause, A Creator, God, "For of itself it cannot be," "Yea on Thee eternity had its foundation, all sprang forth from Thee." "Before the hills in order stood, or earth received her frame." God was. He then, who would understand God must first grasp the mysteries of His creation which eludes the ability of the human mind.

Our Bible declares the heavens cannot hold him, yet it reveals much about him. It declares God is love; when our Saviour wished to make clear to Nicodemus the extent of this love, He declared, "God so loved the world he gave his only begotten son that whosoever believeth on Him shall

not perish but have eternal life." Blessed indeed is that precious word, believe; we are not required to understand; the saving power of faith declares a sinner righteous before God. Faith can reach to God where understanding fails.

"For the love of God is greater than the measure of man's mind. And the heart of the eternal is most wonderfully kind."

—O. A. Broughton, Camrose, Alta.

## REVIVAL — WILL THE CHURCH MISS IT?

(Continued From Page One)

feits along with the genuine, for Satan is not asleep when revival breaks. But let us not in these great days be so distracted with the smoke that we do not see the fire. God is working, and it is for the Church to be awake to His working.

God is working and is upsetting some of the wisest conclusions of men. Many may be skeptical of what is going on. The tremendous publicity given certain individuals may not appeal to some, for there are great dangers lurking in much publicity. But let us remember that our Lord's fame spread faster than He wanted, and He could not keep it down try as He would.

But revival presents a real challenge to the official Church. The Church can be a mighty power for good in a time of revival. That would be God's will. It can do it in two ways: first by recognizing the work of God and throwing its weight into the movement, and secondly by, in so doing, being a healthy balance to something that might otherwise go off on a tangent. The Church should, furthermore, be alert to the revival in order to receive into its fold those souls who have been led to Christ in a revival. Revivals have often been stigmatized because of the mortality rate of the new converts. But the fact has too often been overlooked that the converts did not find an alerted Church that nourished and fed them into spiritual maturity. They came into spiritually cold churches that could not help them on in the Christian life. It is too often forgotten that a revival is only the beginning of a new life for many otherwise untouched, and the Church stands indicted as much as the revivalist if souls are not led into a deeper life.

This is a challenging day for the Church of Jesus Christ. Revival is always a challenge to the Church. But revival always costs. Revival is very humbling. It reveals the sins of pastor and people. Men cannot live on their reputations when revival comes. It means the giving up of many traditions that have almost become sacred. It tears away the cloak of sham. It cuts deep into established customs and prejudices. It strikes hard at Pharisaism and all spiritual pride. It causes a break with the world. It does not thrive in compromise. It reveals known and hidden sin. It demands a revamping of one's life, and of the life of the church and its institutions. Revival is hard on the established Church. But it pays great dividends.

One is much concerned about our own dear Lutheran Church. This is a time for our Church to be humbly awake to the opportunities the Lord is presenting to us through the revival that is breaking. We can stand aloof, but this is no time for aloofness. It is no time for placing convenient labels on people or movements and dismissing them at that. It is a time for the Lutheran Church to be awake and on the alert, to be in humble and prayerful watchfulness to recognize the work of God, to honor it, and to work in it as the Lord leads. It is no time for us to dictate to God how He must send revival before we can go in with it. Nor will any false sense of theological superiority, nor theological objectivity, satisfy God. This is not a matter of "getting on the bandwagon," but of finding our place in feits along with the genuine, for Satan

God's program to reach the unreachable.

We say, "Revival—will the Church miss it?" The Christian Church today is feverishly seeking to form almost any kind of union that gives the semblance of a united front in Christendom. Many of us feel that these attempts are as futile as the Maginot line was to the French in the last war. The solid front of the Church of Jesus Christ is not formed by man-made protocols, often made by churchmen with their fingers crossed. It is formed when men have been humbled at the feet of Jesus Christ in repentance and faith, and the Church itself is living, not in the framework of high-sounding theological speculations and glowing theories about a living Church, but living by the renewing power of the Holy Spirit. The living Church is not then a cold, objective reality. It pulsates life because it has been revived by God. It will be united by a fervent love in Christ. It will have a passion for Christ, for lost souls. It will lose its life to find it again.

May the Church of today not make the mistake of the Church of the past. May we be willing to pay the price of revival. May our prayer be that the Lord does not by-pass us in a revival.

## FINANCIAL STATEMENT

Of Canadian Lutheran Sunday School at Home by Mail and Radio

Sept. 1, 1949 to Aug 31, 1950

## Income

Cash Balance, Sept. 1, 1949	\$ 813.83
Donations from individuals	850.73
Donation from organizations	260.74
Honerud estate (interest)	270.15
Miscellaneous income	20.85
Reformation Day Offering	586.88
World Radio Mission	8.20
Radio income	10.53
Board of Parish Education	2,499.96
<b>Total</b>	<b>\$5,321.87</b>

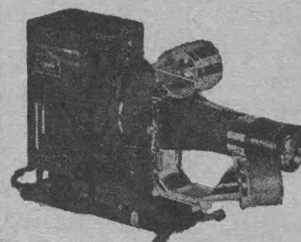
## Expenses

Office supplies	\$ 329.60
Postage and exchange	440.39
Salary to part time help	19.45
Salary, E. Vinge	1,209.51
Salary, G. Tastad	1,100.04
Reformation Day Offering	586.88
World Radio Mission	8.20
Field Work expenses	30.42
Miscellaneous expenses	
(Duty, cartage, awards)	140.60
Office equipment	216.99
Office rent	125.00
Committee expenses	24.85
Delegate to World Christian Education Convention	60.00
Radio expenses	591.04
Cash on Hand, Sept. 1, 1950	358.90
<b>Total</b>	<b>\$5,321.87</b>

—G. Loken, Secretary-Treasurer.

## W.M.F. COOK BOOK

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## YOUNG PEOPLE'S LUTHER LEAGUE

MILTON RUDE, Editor, Luther Seminary, 212 Wiggins Ave., Saskatoon, Sask.

Deadline for material to Y.P.L.L. Editor the 15th of each preceding month

### PRESIDENT'S COLUMN

"Moreover it is required of stewards that they be found trustworthy"

—I Cor. 4:1 (R.S.V.)

The annual board meeting of the Canada District Luther League was held October 20th and 21st at S.L.B.I., Outlook, Sask. It was unfortunate that three circuits were not represented; in two cases, due to the harvest rush.

Many important decisions were reached of which you will become acquainted with through the columns of The Shepherd. Our District program of evangelism was discussed at great length with the aim of putting our own youth evangelist in the field. Your prayerful support in this is requested since the District had planned this some time ago.

As you know, "Canadian Leaguers' Advance" is the name of our Canadian or District project. So as to enable the Leaguers to support this project in a material and spiritual way, November 5th has been designated by the District L.L. Board as "Canadian Leaguers' Advance Sunday." During this day each league, or better still, each congregation is urged to have a special program at which our District project is publicised for the information of all. An offering is to be received that Sunday for "Canadian Leaguers' Advance." Soon, local Leagues will receive literature and posters dealing with the project. It has been prepared at some expense with a purpose in mind. Please use it prayerfully, that our project may through its program of evangelism, carry out the Leagues' aim of "Holding and Winning Young People for Christ!"

Another item of importance at this time is the reminder that it is planned to have a Circuit board meeting, in every Circuit again this fall. Every local League president or vice-president is urged to be present at this meeting. The prepared agenda for 1951 is to be dealt with. It is so important that the information found in this agenda be brought down to the local league level.

Circuit presidents are now making arrangements for these meetings. Please be on the alert, local presidents, as to date and place and make a special effort to attend.

### CAMROSE CIRCUIT LUTHER LEAGUE

"Behold Christ Crucified"

This theme shall be followed at the fall convention of the Camrose Circuit Luther League to be held at Provost, Alberta, on November 17th to 19th.

Pastor Arnold Hagen from Prince Albert, Sask., has accepted the invitation to be guest speaker at this convention.

Make plans to attend. Be sure your League is represented there, and most important, let us back this convention with our prayers!

SEE YOU AT PROVOST!

### SWIFT CURRENT CIRCUIT Y.P.L.L. CONVENTION

Our Circuit L.L. convention was held October 13th to 15th in the White Valley Church, near Dollard, Sask.

Despite the busy season, there was a fair representation from the various Leagues as we gathered to consider the theme, "Behold Christ Crucified."

Pastor Selmer Heen from Havre, Montana, presented us with challenging messages from God's Word. He exhorted us to "Behold Christ Crucified" to:

1. Discover yourself.
2. Know God.
3. Determine your Loyalty.
4. To Live Triumphant.

Pastor Heen pointed out that it is

not until we lose ourselves in Christ that we discover ourselves, and that "every human apart from God is homesick for the lover of the soul." The way to a triumphant life is a life in Christ.

Informative discussion groups were held also which proved a blessing to many as we "Beheld Christ Crucified" and were then faced with the decisions that must be made in our everyday life; about our friends, vocation, and even our time.

During the lengthy discussion session, a constitution was adopted for the Circuit as well as other routine business matters.

Mention may also here be made of the filmstrip available now in the Circuit, entitled, "The Case of the Cancelled Check." Bookings should be made with Leslie Engen, Chamber, Sask.

A new slate of officers was elected, with Leslie Engen as the new Circuit president. Vice-president, Mrs. Norman Salte; secretary, Eleanor Wig; treasurer, Lloyd Dahl; Pocket Testament League secretary, Dennis Lien; historian, Nora Gilbertson; and directors, Pastors J. F. Haugen and Norman Salte, and Paul Nostbakken.

Sunday morning the conventioners gathered to partake of the Lord's Supper with Pastor Fengstad bringing the Confessional address.

No definite plans were made for next year's convention, but we are looking forward to a blessed time at the International Y.P.L.L. gathering in Seattle, June 20th to 24th, 1951.

Leaguers! Remember that we are in the Lord's work, and may we resolve that after having been inspired afresh after hearing God's Word again, we go forward with renewed vigor in the work in the local leagues to "Behold Christ Crucified," and to be "Triumphant in Christ."

—Paul Nostbakken.

The film strip, "The Case of the Cancelled Check," is available within the Saskatoon Circuit L. League by writing to Pastor D. Hanson, Watrous, Sask. Set your date for this film strip now!

"He died for all, that they that live should no longer live unto themselves but unto Him who for their sakes, died and rose again." II Cor. 5:15.

That means us, fellow Leaguers! This fact was forcibly brought home to us as Yorkton Circuit Luther League met in convention at Rose Valley October 20th to 22nd. The theme, "Behold Christ Crucified," was emphasized by our guest speaker, Dr. O. K. Storaasli, and various Leaguers. The messages were all wonderfully direct and heart-searching. And only as we let God search us can we go deeper in His service.

It was truly a refreshing convention for all. The only disappointment was that so few Leagues were represented. As Dr. Storaasli stressed, there is urgent need, now especially, when young people are seeking, for Luther League work, "To Hold and to Win Young People for Christ!" We hope our dying or non-existent Leagues will be encouraged to "rise and shine," (Isa. 60:1). The darker the surroundings, the greater the need for this.

One new undertaking for Yorkton Circuit was the organizing of a Choral Union.

Harvey Neufeld was elected as Circuit president of this.

Officers for the coming year are: President, Rev. Arne Berstad; vice-president, Allan Kvemshagen; secretary, Edna Engebretson; treasurer, Clarence Berg; P.T.L. and Tract Club secretary, Bernice Berg; choir director, Emil Berstad.

We certainly all received much for our souls those days, "And to whomsoever much is given, of him shall much be required." Luke 12:48.

May we be faithful to our high calling as Christian Leaguers.

—Bernice Berg.

### Further Swift Current Luther League Convention Highlights

Our convention was full of spiritual blessings. The evening sessions were well attended and also the sessions on Sunday. More than 120 people were in attendance on Sunday. Thirty-four people registered on Friday and Saturday.

At the Pocket Testament banquet, Mrs. Norman Salte, spoke on the history of the P.T.L. Pastor Fengstad explained the membership cards and conducted a candle light service in which new members were urged to join the P.T.L. Toasts were proposed by Pastor Salte to the women who had worked so hard to prepare the banquet, and by Pastor Heen to the new members of the P.T.L. Other items on the program consisted of a song service conducted by Mrs. Ralph Aadland, and a duet by Marjorie Nelson and Shirley Wethal.

On Saturday afternoon, the Circuit Luther Daughters of Reformation presented a program and held a business meeting. Special musical numbers consisted of the following: Two songs by the convention choir, five songs by the White Valley choir, duet by Cecile and Freda Gilbertson, solo by Mrs. Ralph Aadland, and duet by Pastor and Mrs. Salte.

God has blessed our convention, through the spoken word and song, and through our fellowship together. We earnestly pray, and in humble faith believe that God will direct us through the coming year to the end that souls might be saved and His name glorified.

—Leslie Engen.

### SIGNS OF THE TIMES

B. E. Bergesen

The Seventh Day Adventists show a missionary zeal that other denominations might envy them, and for that we give them due credit. But "signs of the Times,"—their organ—which is sent to pastors, does not always use true arguments in favor of their pet doctrines or rejecting infant or "sprinkling" Baptism and Sunday for worship.

Most flagrant is their abuse of the word "baptizo," which they truthfully say means "immerse;" but they untruthfully deny that it also is used where immersion is impossible, as in washing furniture or walls. The word has been traced in 165 religious and secular uses, and in more than half the cases, it cannot mean immerse (such as walls).

Another abuse is translating the two verbs in Christ's last command, "Go ye," where first he uses the verb "make disciples" and the second time the word "teach." The command is: "Make disciples." How? by "baptizing and teaching." The minute a child is registered in a school it is a disciple, but it hasn't yet been taught anything.

That the passages about Baptism of adults speak of that the candidate for Baptism must be "repenting" and "believing" is a different matter. We do not baptize adults, unless they have been taught and show signs of repentance — the hearts we cannot judge — but a child is made a disciple in Baptism and is then taught the will of God.

Concerning immersion the anabaptists make much of the expressions, "go in to," or "come out of" the water as necessarily meaning that one

has been entirely under water; but even if my foot is barely in the river, I still have to "come out of the water." The early Christians — in the catacombs — pictured Christ with His feet only in the water.

The pedobaptists — like Lutherans — who believe in infant Baptism by "sprinkling" do not think that the amount of the water is decisive. Dr. H. G. Stub in his theological lectures said: "If a man prefers immersion, immerse him. It is no sin. But if he says that only immersion is Baptism, do not immerse but instruct."

Concerning the almost chief doctrine of the "Seventh Day" Christians — for we recognize them as such if they accept Jesus as God and Savior — it is enough for us that the first Christians "gathered on the first day," and that Christ blessed them then and there. Thomas lost the blessing by being absent that "first day."

It is clear that God desires a day out of seven for the public worship. The greatest act in the Old Testament was creation. Saturday was the first day after creation was finished. Atonement is the greatest act of God in the New Testament. Sunday it was finished, so Old and New Testament believers kept different days.

A Lutheran does not believe that anyone who worships God every day but makes a mistake in which day to do it in public, will be rejected. God has blessed so many thousands that worship Him on Saturday, and so many millions that worship Him on Sunday, that together we will worship Him in the eternal Sabbath.

Having studied all kinds of sects for over half a century, meeting them privately and publicly, it has become a conviction that: (1) The Lutheran faith is biblical. (2) God has His children in all Christian denominations. (3) God can make use of the least of Christians in soul-winning. He has even used me.

### FATHER, FORGIVE THEM

One day long ago two small girls from a neighboring village came to see me. One was a Christian and the other was still a heathen. Both were about eight years old and good friends. The Christian girl had told her friend about Jesus, His love for us, and His death upon the cross for our sake.

The tender heart of the heathen girl had been touched by what she had heard from the Word of God. Now she had come to ask for instruction that she might be baptized. Each day she came to the mission station and every time her parents would come to take her home. They beat her mercilessly for wanting to become a Christian.

One day the little girl came into my study crying. She fell on her knees before me and pleaded for baptism. "I feel," she said, "that I am to die soon. I shall not be able to stand much longer the beatings I receive." I looked at her carefully and discovered that her shoulders and back were covered with ugly sores caused by the beatings.

I decided to baptize her that very day. When she returned home she had to take another beating almost to death. The little girl went on her knees and prayed: "O Lord God, forgive my parents even if they kill me. They do not understand; therefore, punish them not in Thy wrath. I do love them. And You, dear Jesus, who prayed for Your enemies, forgive and pray also for my parents because they know not what they do."

This became too much for the girl's mother. She went to her suffering daughter, embraced her and said: "If you are able to suffer these beatings for the sake of your God, I, too, will want to know Him."

When the father later returned home and learned what had taken place, his heart, too, was touched. And before very long the whole family received Christian instruction and Holy Baptism.

—L. O. Skefsrud.